

دعوت کی بصیرت

WISDOM IN DA'WAT

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Masjid of Lusaka, Zambia

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CONTENTS

CONTENTS	2
FOREWORD	3
WISDOM IN DA'WAT	8
THE UMMAT OF RASŪLULLĀH ﷺ IS THE LAST UMMAT	9
PREACHERS OF ISLAM IN EVERY ERA.....	11
HE IS THE WATCHMAN OF ISLAM IN INDIA.....	12
MAY YOUR VOICE REACH EVERY CITY	13
PROPAGATION OF ISLAM BY THE SUFIS	15
THE MUTUAL LINK BETWEEN SUFISM AND DA'WAT	15
RASŪLULLĀH'S ﷺ SECLUSION.....	16
SUFISM IS THE LIFE-COMMITMENT OF THE PREACHER	18
DO NOT REGARD ANY BRANCH OF DĪN TO BE INFERIOR.....	20
THE CONCERN FOR DĪN IS BASED ON LOVE AND UNITY	21
THE DIFFERENT BRANCHES OF DA'WAT.....	24
A UNIQUE POINT	26
AN IMPORTANT STATEMENT OF MAULĀNĀ MUHAMMAD ILYĀS SĀHIB	27
FROM THE WINDOW OF THE HEART	29
THE QUALITIES OF A PREACHER	29
A FOOL IS SATISFIED WITH A FEW PIECES OF CLOTH	32
THESE ARE ALSO DUTIES OF A PREACHER.....	33
LEARN DA'WAT FROM THE GREATEST PREACHER ﷺ.....	35
DO NOT PLACE ROTĪS ON A COLD PAN	36
YOU CAME TO LINK PEOPLE TO ALLĀH	37
REMEMBERING ALLĀH UNMINDFULLY ALSO LEAVES ITS MARK.....	38
A UNIQUE EXAMPLE OF DA'WAT WITH WISDOM	38
MESSAGE OF LOVE	39
APOLOGY	40
TRANSLATOR'S NOTE	41

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Da'wat is a natural desire of every person which he regards as his duty and resorts to. It is every man's wish that others should look favourably upon those things which he likes. In fact he desires that they should also adopt them. This is the very reason that perhaps there is not a single person in the world who is not giving da'wat to someone. It is sufficient to prove the importance of da'wat from the fact that Allāh *ta'ālā* attributes the action of da'wat to Himself in the Qur'ān Majīd,

وَاللَّهُ يَدْعُونَ إِلَى دَارِ السَّلَامِ

Allāh calls to the abode of peace (Paradise).¹

Da'wat was the official duty and common ground of all the Prophets *'alayhim as-salām*. It is through the blessed action of da'wat that a decaying tree begins to bloom and blossom, and a dead body starts to flow with life. If da'wat is abandoned completely, no nation will be able to maintain and preserve its existence. This is why da'wat plays a vital and pivotal role in the religion of Islam. The courageous pious men of every era have accomplished the great achievement of blowing life into the lifeless body of humanity through engaging in da'wat. The pages of history have been illuminated with the light of their research.

¹ Sūrah Yūnus, 10: 25.

While it is necessary to obtain fresh blood for the body of Islam through da'wat, it is not any less important to give life new life to its dead veins. This is why in both situations, the mission of the preachers of Islam has always remained da'wat.

The pious predecessors who rendered invaluable services in the fields of Islamic education, research, writing and compiling of Islamic literature, Sufism and so forth in India have also made the field of da'wat the focal point of their efforts in that country. One great personality among that pious group of elders was Hadrat Jī Maulānā Muhammad Ilyās Khāndhelwī rahimahullāh who through his sincerity, extreme devotion, prophetic concern and worry commenced this great work of da'wat with the illiterate people of Mewāt. He started the work of da'wat using the pattern and manner of preaching as displayed and taught by the greatest of preachers, Rasūlullāh sallallāhu 'alayhi wa sallam. As a result of the blessing of Maulānā's unparalleled sincerity and continuous self-sacrifice, Allāh caused this message to reach every nook and corner in a very short period. Along with the broad extent of the work, some evils naturally crept in which the founder of tabligh himself, Hadrat Jī Maulānā Muhammad Ilyās Khāndhelwī rahimahullāh, his devotees and other elders of tabligh had feared. However in accordance with the statement of Rasūlullāh sallallāhu 'alayhi wa sallam,

إِنَّ اللَّهَ يَعْثُلُ لِهِذِهِ الْأُمَّةِ عَلَىٰ رَأْسِ كُلِّ مَائَةٍ سَنَةٍ مَّنْ يُحِيدُ لَهَا دِينَهَا

Indeed Allāh ta'ālā sends at the turn of every century a man who revives the Dīn for the Ummat.

Allāh *ta'ālā* guided the 'ulamā' and mashā'ikh to reform and revive this work. From that guided group of 'ulamā' is the blessed personality, Mufakkir-e-Millat Hadrat-e-Aqdas Maulānā 'Abdullāh Kāpaudrawī Sāhib rahimahullāh. We find that da'wat played a great role in his life. The colour of da'wat developed in Maulānā through the writings of Mufakkir-e-Islām Hadrat Maulānā Sayyid 'Alī Miyān Sāhib rahimahullāh. In fact Hadrat rahimahullāh took out some time and practically offered himself for the service of Dīn in line with the system of da'wat. It was on that basis that he had a close affiliation with this blessed work.

We can gauge the strong feelings Maulānā had in his heart for da'wat through the following incident.

In 1967 or 1968 Maulānā was scheduled to undertake a long journey to some Arab countries to purchase Arabic books for the library of Dār al-'Ulūm Falāh-e-Dārayn, Tadkeshwar. It was already decided that Maulānā would travel by air. However one jamā'at from Gujarat was going to Iraq and among them was Hadrat Maulānā Walī Kāwī Sāhib dāmat barakātuhum, the former principal of Dār al-'Ulūm Baroda. He requested Hadrat Maulānā 'Abdullāh Sāhib to join their jamā'at and accompany them. Hadrat Maulānā 'Abdullāh gave preference to the need of da'wat, cancelled his comfortable travel by air, joined the tablighī jamā'at and travelled with them to Iraq by ship. En route Maulānā continued to fulfil the duty of guiding and advising his jamā'at. Besides the above, Maulānā went out for da'wat and tabligh on numerous occasions which I will not mention here. Anyway, from the above story we can adequately gauge that Maulānā possessed a deep affiliation and relationship with da'wat and tabligh. This is why

Maulānā was well informed about the ebb and flow of the work. Hadrat was greatly perturbed by the news of the extremism of the workers of tablīgh which was coming to the fore repeatedly in the past few years. Maulānā always tried to practically reform and rectify this wrong. From time to time he even directed the elders of tablīgh to the path of reformation.

When he travelled to Zambia in 2004, he witnessed some of these evils and this troubled him. Therefore on 16 December 2004, on the occasion of a tablīghī ijtīmā' that was to take place, he delivered the following thought-provoking lecture in the Jāmī' Masjid of Lusaka. This lecture is a great means of insight for the tablīghī brothers and the ummat has been treated in the light of the Prophetic pattern of da'wat.

This lecture was included in the fourth volume of the book, *Sadā-e-Dil* (An echo from the heart), and was published during the lifetime of Hadrat Maulānā *rahimahullāh*. However considering the importance and benefit of the topic we felt an urgent need to print it separately. In fact, this was the opinion of Hadrat Maulānā *rahimahullāh* himself that this lecture should be published separately. Acting under the suggestion of Hadrat Maulānā Ismā'il Patel *Sāhib dāmat barakātuhum* who is the head of Shaykh 'Abdullāh Kāpaudrawī Academy and a member of the consultative assembly of Dār al-'Ulūm Waqf, Deoband, this lecture is now presented to the reader.

We make du'ā to Allāh *ta'ālā* to bless this book with acceptance. May He make it a treasure for Hadrat in the Hereafter and a means of bringing the workers of da'wat close to the temperament of prophet-hood. Āmīn.

Ismā‘īl ibn Yūsuf Kauthar Falāhī Kausārī
Servant of Hadīth and Iftā, Dār al-‘Ulūm Markaz-e-
Islāmī Ankleshwar
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Friday, 21 September 2018.

WISDOM IN DA'WAT

The following lecture was delivered by Hadrat Mufakkir-e-Millat on 16 December 2004 in the Jāmi' Masjid of Lusaka at a tablighī ijtimā'. In the lecture Hadrat presented many eye-opening and enlightening points on the need for wisdom in da'wat.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الْحَمَدُ وَلَسْتَ عَيْنِهِ وَلَسْتَ تَعْفِرُهُ وَلَوْمَنْ بِهِ وَتَوَكُّلٌ عَلَيْهِ وَنَعْوَدُ بِاللَّهِ
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِي اللَّهُ فَلَا مُضِلٌّ لَهُ وَمَنْ
يُضْلِلُهُ فَلَا هَادِيٌ لَهُ وَدَشَهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَدَشَهَدُ
أَنَّ سَيِّدَنَا وَسَنَدَنَا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّداً عَبْدَهُ وَرَسُولَهُ أَرْسَلَهُ
تَبَارَكَ وَتَعَالَى إِلَى كَافَةِ النَّاسِ بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِدْنِهِ وَسِرَاجًا
وَقَمَرًا مُنِيرًا أَمَّا بَعْدُ فَأَعُوْذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ: وَمَنْ أَحْسَنْ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّمَا مِنَ
الْمُسْلِمِينَ. وَقَالَ تَعَالَى فِي مَقَامِ أَخْرَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ. صَدَقَ اللَّهُ الْعَظِيمُ!

Respected elders! The greatest favour of Allāh *ta'ālā* upon His servants is that He sent Prophets '*alayhim as-salām*' to this world in every era to guide them. Right till Rasūlullāh *sallallāhu 'alayhi wa sallam*, there is no period of time wherein Allāh *ta'ālā* did not send any Prophet. Prophets '*alayhim as-salām*' came in succession. The Qur'ān says,

لَمْ أَرْسَلْنَا رُسُلًا تَتَرَزَّىٰ

Then we sent Prophets in succession.¹

Allāh *ta'ālā* sent the Prophets *'alayhim as-salām* in succession so that man, who lives in this world, could maintain his relationship with Allāh *ta'ālā* and not become unmindful of Him by looking at the apparent beauty and charm of this world. All the Prophets *'alayhim as-salām* came with one message,

يَا قَوْمٌ اعْبُدُوا اللَّهَ

O my people! Worship Allāh.²

There is no Prophet who did not make this announcement. Allāh *ta'ālā* sent a guide to every area and to people of every language.

وَلِكُلِّ قَوْمٍ هَادٍ

For every nation there is a guide.³

The ummat of Rasūlullāh ﷺ is the last ummat

Allāh sent a guide for every nation. Guides were sent to different places and various nations. Finally Rasūlullāh *sallallāhu 'alayhi wa sallam* came into this world. His arrival marked the end of the chain of

¹ Sūrah al-Mu'minūn, 23: 44.

² Sūrah al-A'rāf, 7: 59, 65, 85; Sūrah Hūd, 11: 50, 61, 84; Sūrah al-Mu'minūn, 23: 23; Sūrah al-'Ankabūt, 29: 36.

³ Sūrah ar-Rā'd, 13: 7.

prophet-hood. Rasūlullāh sallallāhu 'alayhi wa sallam said,

أَنَا خَاتَمُ الْأَنْبِيَاءِ وَلَا نَبِيٌّ بَعْدِيٍّ

I am the seal of Prophets and there will be no Prophet after me.¹

However the work of linking the servants of Allāh *ta'ālā* to Allāh *ta'ālā* will remain till the Day of Resurrection. Every man to come in this world will be in need of this. Just as Allāh *ta'ālā* made Rasūlullāh sallallāhu 'alayhi wa sallam 'Khātam an-Nabiyyīn'- the seal of all Prophets '*alayhim as-salām*', similarly He also made this ummat 'Khātam al-Umam'- the seal of all nations. Just as Rasūlullāh sallallāhu 'alayhi wa sallam is the last of all Prophets '*alayhim as-salām*', likewise the ummat of Rasūlullāh sallallāhu 'alayhi wa sallam which is referred to as 'Ummat-e-Muhammadīyyah' is the last of ummats. None of the nations and ummats which came into this world in the past will ever come again. Allāh *ta'ālā* has placed this responsibility of prophet-hood on this ummat. Every individual of this ummat should pass his life in this world carrying the message of Rasūlullāh sallallāhu 'alayhi wa sallam. He should regard the work of da'wat to be his primary occupation and should call towards Allāh *ta'ālā* those who have been separated from Him and have forgotten the road.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَ إِلَى اللَّهِ

Whose words can be better than those who call to Allāh.¹

¹ *Musnad ar-Rūyānī*: No. 642, p. 207, vol. 1.

Any person who calls the servants of Allāh *ta’ālā* towards Allāh is the best person. Allāh *ta’ālā* says,

كُنْتُمْ خَيْرَ أُمَّةٍ أَخْرَجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ

*You are the best of nations which has been appointed for (the benefit of) mankind. You command good and forbid evil.*²

Allāh *ta’ālā* created this ummat to do the work of commanding good and forbidding evil.

Preachers of Islam in every era

After the demise of Rasūlullāh *sallallāhu ‘alayhi wa sallam* there was no century that passed wherein a preacher who invited towards Allāh *ta’ālā* did not exist. They existed in every country. Our naïve youngsters who spend time in *jamā’at* are oblivious to this fact.

Once there was an educated man who was delivering a dynamic speech. He said, “The work of da’wat did not take place for five centuries. Hadrat Maulānā Ilyās Sāhib came and commenced the work of da’wat.” I continued listening to his lecture. After the lecture I took him one side and explained to him that he should never utter that statement again because our Master *sallallāhu ‘alayhi wa sallam* said in a Hadīth,

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَىٰ رَأْسٍ كُلِّ مِائَةٍ سَنَةٍ مَّنْ يُجِيدُ دِينَهَا

*Indeed Allāh *ta’ālā* sends at the turn of every century a man who revives the Dīn for the Ummat.*¹

¹ Sūrah Hā Mīm as-Sajdah, 41: 33.

² Sūrah Āl ‘Imrān, 3: 110.

He is the watchman of Islam in India

Every century, Allāh *ta’ālā* creates such ‘ulamā’ who do the work of religious da’wat according to the conditions of that era. I requested that man, at the very least, to read and study the five volumes of Hadrat Maulānā Sayyid Abul Hasan ‘Alī Nadwi’s book, *Tārīkh-e-Da’wat-o-‘Azimat*. In this book Hadrat Maulānā speaks of the notable works and achievements of all the revivers of Dīn who existed from time of Hadrat ‘Alī radiyallāhu ‘anhu coming down to Hadrat Maulānā Muhammad Ilyās Sāhib rahimahullāh. Some of them sat in the khānqāhs and wrote letters and books. One of them was Shaykh Ahmad Sarhindī rahimahullāh whom the world remembers as Mujaddid-e-Alf-e-Thānī (The reviver of the second millennium). The first millennium in the Islamic calendar was complete and the second millennium started. The whole atmosphere and environment had become corrupt and evil in India at that time because of Akbar’s Dīn-e-Ilāhī. It seemed as though the true religion was about to be wiped out or that its pattern was going to change. The state and affairs of India became corrupt and evil in the era of Akbar. Other nations were encouraging him and spurring him on. They used to say, “Akbar is great.” They called him Akbar-e-A’zam because he caused harm to Islam. Allāh *ta’ālā* created one poor person in Sarhind, Punjab whom we know by the name of Maulānā Ahmad Sarhindī. Allāhu Akbar! He started to write letters. He wrote letters in Persian to the ‘ulamā’, governors, princes and businessmen. His letters were hidden and discreet. If you read them even today, you

¹ *Abū Dāwūd*: Hadīth no. 4293.

will feel the effects because he was a man of Allāh *ta’ālā* and Allāh *ta’ālā* entrusted him with the work of reviving Dīn. On account of his letters, Islam was rekindled and revived to such an extent that after Akbar, Islam began to flourish and blossom during the reign of Jahāngīr. Historians are astonished and bewildered about how such a great revolution took place. Akbar had totally changed the environment. So who was it who came and revived Islam? People say that Mujaddid-e-Alf-e-Thānī sat on the land of Sarhind and rendered the great work of the revival of Islam. Thereafter his son, Khwājah Muhammad Ma’sūm *rahimahullāh* and his khulafā who were residents of Delhi followed suit.

May your voice reach every city

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* rendered the work of da’wat through his *Mathnawī*. Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* wrote the biography of Hadrat Maulānā Rūmī *rahimahullāh* in great detail. Read it and you will understand how many people’s lives changed through the *Mathnawī Sharīf*. Two years ago I went to Stockton, a city in California, America. I asked Dr. Mas’ūd Sāhib which author’s book the youngsters of America were studying a lot at that time because in every place some authors are very famous. People are attached to their books. Hence I queried which author’s books in English were quite popular with the youngsters at that time. I was very surprised when Dr. Mas’ūd told me that the youngsters of America were studying and reading the *Mathnawī* of Maulānā Rūmī *rahimahullāh*. I was astonished by his answer. The following day we went to visit Berkeley University which is a very big university of America. It has about thirty five

thousand students and the campus is so big that you get tired of walking around it. I wanted to visit its library. Three floors of the library are below ground level and three floors are above. When I reached Berkeley, they took me to the book stall where books are sold. On one shelf there was a set of Maulānā Rūmī's books. I thought to myself that the slave of Allāh *ta'ālā*, Jalāl ad-Dīn Rūmī is lying in Konya and people are reading his books in America. Last week I went to Konya and visited his shrine. His spiritual mentor was Shams Tabrez *rahimahullāh* who through one gaze had changed the life of Jalāl ad-Dīn Rūmī.

Maulānā Rūm says, "We studied many books but we did not become the scholar of Rome until we put our hands in the hands of Shams Tabrez." Men like him handed themselves over to the service of the pious friends of Allāh *ta'ālā* and when the pious set their gaze on them, their lives began to glitter and shine. Thereafter Allah *ta'ālā* created such radiance and *nūr* in their knowledge that they illuminated the world. To this day, merely reading the *Mathnawī* changes lives of people. Hadrat Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh* is known as 'Sayyid at-Tā'ifah'- the leader of the saints of India. Maulānā Muhammad Qāsim Nānotwī *rahimahullāh*, Maulānā Rashid Ahmad Gangohī *rahimahullāh* and Hadrat Thānwī *rahimahullāh* pledged allegiance to him and remained in his company. Maulānā Muhammad Qāsim Nānotwī *rahimahullāh* is not an ordinary person. He was a brilliant scholar of India, yet even he pledged allegiance at the hands of Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh*.

Propagation of Islam by the Sufis

I read about Hājī Sāhib rahimahullāh in a book which was printed in Pakistan. The title of the book was, Hājī Imdādullāh Muhājir-e-Makkī rahimahullāh Aur Oen Ke Khulafā (Hājī Imdādullāh Muhājir-e-Makkī rahimahullāh and his khulafā). After reading this book a thought occurred to me that this book should be printed in different languages so that the misunderstanding lurking in our minds may be dispelled. Hājī Sāhib rahimahullāh placed his khulafā in different areas- one in Bengal and one in Dakkan- and said to them, “Link the servants of Allāh *ta’ālā* to Him. Establish khānqāhs.”

Hadrat Khwājah Mu’īn ad-Dīn Chishtī Ajmerī rahimahullāh came from Sanjar. At that time Rajasthan was saturated with kufr. He took up residence in a small hut. He used to wear wooden sandals and he started preaching Islam to the people. Hadrat Maulānā Abul Hasan ‘Ali Nadwī Sāhib rahimahullāh quoting the statement of an Englishman says, “Ninety thousand people accepted Islam on this man’s hands.” Those luminaries never abandoned the work of da’wat. Each one had their own method and style of da’wat. Some people preach through books, some through khānqāhs and some do the work of da’wat in the manner which Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* initiated to unite the ummat. These are all methods of da’wat.

The mutual link between Sufism and da’wat

Da’wat ilallāh (calling to Allāh) is not confined to one method. It is imperative that we understand this point well. Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh was the greatest preacher of his era. It is

written in his biography and I heard from the pious elders on numerous occasions that sometimes he would leave Nizāmuddīn for fifteen to twenty days and when he would return he would say, “We travelled a lot outside and due to this, some ill effects have come onto our hearts.” Since the friends of Allāh *ta’ālā* are always concerned about the purity of their hearts, Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh would go to the khānqāh of Hadrat Rā’ipūrī rahimahullāh to purify his heart so that it could become absolutely clean. Hadrat would go to the khānqāh and stay over for a few days. The greatest role model for us in life is Hadrat Muḥammad sallallāhu ‘alayhi wa sallam. Our pious elders taught us one important lesson: Dīn is not what we understand it to be but what Rasūlullāh sallallāhu ‘alayhi wa sallam taught us.

Rasūlullāh’s seclusion

We need to see what the practices of Rasūlullāh sallallāhu ‘alayhi wa sallam were. There is no preacher who came to this world who was greater than Rasūlullāh sallallāhu ‘alayhi wa sallam but we find that it was his habit to go into the streets of Makkah and assist the poor. He would seek out the widows. He would host and serve guests whereas there was no preacher greater than him. We understand from this that together with the work of da’wat, these works must also be done.

Imām Bukhārī *rahimahullāh* has a chapter in *Bukhārī Sharīf* titled,

كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The third Hadīth deals with the manner in which revelation came to Rasūlullāh sallallāhu 'alayhi wa sallam.

Hadrat 'Ā'ishah radiyallāhu 'anhā explains that Allāh ta'ālā inspired into the heart of Rasūlullāh sallallāhu 'alayhi wa sallam that he should spend some time in seclusion just as we leave all our work and go to some khānqāh. Imām Bukhārī rahimahullāh says,

وَقَدْ حُبِّبَ إِلَيْهِ الْخَلَاءُ

Seclusion was made beloved to him.

The above words are the words of *Bukhārī Sharīf*. The love for seclusion was instilled into Rasūlullāh sallallāhu 'alayhi wa sallam. He would go to the Cave of Hirā' outside Makkah and worship Allāh ta'ālā. He would take some food from Hadrat Khadijah radiyallāhu 'anhā, go to the top of the mountain and engage in the remembrance of Allāh ta'ālā in the cave of Hirā'. Imām Bukhārī rahimahullāh says,

وَكَانَ يَتَحَنَّثُ فِي غَارٍ حِرَاءَ يَتَحَنَّثُ أَيْنَ يَتَعَبَّدُ

And he would engage in worship in the cave of Hirā'.

In the above statement, the meaning of the word يَتَحَنَّثُ was explained that Rasūlullāh sallallāhu 'alayhi wa sallam used to worship Allāh ta'ālā in a specific manner and turned to Him. This was because revelation had not come as yet. Seclusion is necessary for preachers of every era. They must spend some time in the khanqahs and purify their hearts. Please understand this point well.

Sufism is the life-commitment of the preacher

One Arab 'ālim wrote about Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* that he came to their country and the government made arrangements for his accommodation in a five star hotel. Great kings and leaders wanted Maulānā to stay at their homes. Maulānā said, "It is not my habit to stay in hotels." Hence Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* stayed in one room of a masjid. After mentioning the above incident in his writings after the demise of Hadrat Maulānā *rahimahullāh*, this Arab 'ālim wrote one sentence which really appealed to me and based on that statement I also wrote those words in my article which is,

إِنَّ الدَّاعِيَ إِلَى اللَّهِ يَحْتَاجُ إِلَى تَصْفِيَةِ الْقُلُوبِ

The one who invites towards Allāh needs to purify his heart.

All preachers need to cleanse their hearts. Since Hadrat was a preacher, he stayed in the room of the masjid so that his heart could remain pure. This is the reason why tears would flow from people's eyes when Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* would lecture. Once when Maulānā delivered a lecture in front of great Arab 'ulamā' and students in Jāmi'ah Islāmīyyah Madīnah Munawwarah, there was not a single person left in the assembly whose eyes were not flowing with tears. While addressing the Arab youngsters Maulānā said, "O youngsters! Engrave on your hearts the words of Hadrat Abū Bakr Siddīq radīyallāhu 'anhu which he once uttered,

أَيْنُقُصُ الدِّينُ وَأَنَا حَيٌّ

Can any deficiency come to Islam whilst I am alive?

In other words, make a resolution in your life that you will continue to do this work of da'wat till the end of your lives. For deficiency to come into Islam whilst I am alive cannot be possible. O youngsters! Write this statement on your hearts." When Maulānā said this, the Arab youngsters began crying. Every Muslim youth in the world should have this restlessness. Irrespective of which part and area of the world he resides in, he should have this restlessness and worry that,

أَيْنُقُصُ الدِّينُ وَأَنَا حَيٌّ

Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib rahimahullāh was a great preacher of his era.

He was given millions of rupees but he paid no attention to it. Shaykh Zā'id ibn Sultān gave him hundreds of thousands of rupees before his demise but he did not take even a cent home. He used to write books and deliver lectures. He would attend political gatherings as well as tablīghī gatherings but as long as Hadrat Rā'ipūrī rahimahullāh was alive, he would frequent his khānqāh regularly. Sometimes people have a lot of misgivings and misunderstandings. They have little knowledge and within their limited understanding they feel that their work is the only work of Dīn and there is no other work of Dīn.

Do not regard any branch of Dīn to be inferior

Once when Hadrat Maulānā Ibrāhīm Dewlah Sāhib came for a jalsah I said to him, “Maulānā! I want to ask you a question. We are Islamic teachers. We teach. We conduct lessons from Shawwāl to Sha'bān. We only get Friday off. Thereafter when the holidays of Sha'bān commence, the tradition and custom in Gujarat is that the administrators of primary madāris arrange a jalsah and they invite the ‘ulamā’ of the Dār al-'Ulūms. Sometimes it happens that between the eleventh and twentieth of Sha'bān we do not go home for even one day. So why do you not say regarding that practice that these ‘ulamā’ are also engaged in the work of da'wat ilallāh.” After listening to me, Maulānā burst into laughter and said, “Who is objecting to that? Whoever says otherwise then that is from the errors and mistakes of the laymen.”

Qādī 'Abd al-Wahhāb Sāhib was the amīr of Gujarat. He was a very pious man. He was a man who used to cry a lot. When he came to Tadkeshwar he was invited for breakfast at the house of Hājī Yūsuf Sāhib. There were always five to six cars travelling with Hājī Sāhib. When we went outside after having breakfast, Mūsā Bābar Sāhib Kāwī looked at me and said, “Qādī Sāhib! Maulānā has not been out for forty days for a long time.” He was a great preacher but he was a layman. Qādī Sāhib became upset. He said, “Mūsā Bābar! Please talk sense! You are going out in jamā'at for so many years and till now you have not understood! What work is Maulānā doing in the madrasah? You are standing here speaking this nonsense! I can understand if a layman speaks to me like that. This causes great harm to this weak ummat.” The work of

da'wat is very lofty. I have travelled from San Francisco in America to all countries. I visited Britain fifteen times. I visited Spain and Portugal.

The concern for Dīn is based on love and unity

Last week I went to Turkey. I took down the address of the tablīghī markaz in Dewsbury. I knew that these jamā'at people could assist us so I phoned Maulānā Ya'qūb Qāsimī Sāhib and told him to obtain the address of the tablīghī markaz in Turkey. Then we looked and searched until we reached the markaz at 'ishā time and through the will of Allāh *ta'ālā*, we met two men on the way who understood Urdu. They took us to one room, served us well and insisted that we stay there. We told them that our luggage was kept in a certain hotel. They said, "Very well! We will send our man tomorrow morning to fetch your luggage." We said, "Okay." They came to us in their car for two days in a row and remained with us because they were involved in the effort of da'wat. They possessed knowledge and knew how to conduct themselves with 'ulamā'. All of this is taught in the jamā'at.

Any person who brings īmān in Allāh *ta'ālā* and does good deeds regularly, Allāh *ta'ālā* places his love in the hearts of people as a result of his īmān and good deeds. This is the promise of Allāh *ta'ālā*.

إِنَّ الَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Indeed those who believe and work righteous deeds, Allāh will place love for them (in the hearts of the creation).¹

He never knew them before. There is no blood relationship between them. It is only on the basis of a connection to Dīn that a man leaves his work for the whole day and stays with us only on account of the urge and drive of his īmān.

One of our students is from Pānolī. His name is Maulānā Sa'īd. He resides in Sacramento and is a graduate of Falāh-e-Dārayn. He phoned me and said, “For the first time in my madrasah some students are qualifying as Hāfiẓ-e-Qurān. I will be delighted if you come for the jalsah.” I said, “Excellent! I will be pleased to see them rendering religious service wherever they will do the work of Dīn.” According to the ticket he booked for me from Toronto to Sacramento, I had to change planes en route. I phoned him and said that I will not be able to travel like that because American airports are huge. If I had to disembark at one airport, I would not know which plane to board as I don’t know English. Maulānā Sa'īd said, “Don’t worry. I know some people in that city. I will phone them and they will come there and ensure that you take the correct flight.” I said, “Very well!” When I reached there and exited the plane, I found three people waiting. Māshā' Allāh, all of them had beards, turbans on their heads and they were waiting with a wheel chair. The area that I needed to go to was quite far. They took me there and when they made me sit on a chair close-by, they said, “Today is our gusht day. If you are ready, you should come with us to the

¹ Sūrah Maryam, 19: 96.

city because there are still three and a half hours left for your flight. We will bring you back in time. If you don't want to come, you can stay here. Here is some food, a prayer mat, water and these two men who will be at your service." The man who was speaking to me was a Pakistani doctor who had established a clinic in that city. He left the clinic, came to me and made all arrangements for my comfort and ease. This is the effect of da'wat otherwise nobody in America can even spare five minutes of his time for you. However when people come into the work of da'wat of dīn, their character changes. If he is a businessman, his life will change. If he is a doctor, his life will change. If he is a teacher, his life will change. If he is a university professor, his life will change. This was the very work which Hadrat Maulānā Muhammad Ilyās Sāhib rahimahullāh wanted to do i.e. through giving da'wat to every class and category of people, a worry and concern for dīn would be created and they would be linked to the dīn of Allāh so that every individual of the Ummat could be united.

The last lecture of Hadrat Maulānā Muhammad Yūsuf Sāhib rahimahullāh titled '*Ummat Bane*' was delivered in Lahore and has been printed. Maulānā mentioned in that lecture, "People hold meetings to create unity. Brothers! Unity and consensus will not come through meetings and conferences. Develop the concern for dīn and unity and consensus will automatically develop. Allāh *ta'ālā* revealed the Qur'ān to Rasūlullāh sallallāhu 'alayhi wa sallam. Allāh says,

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرُّوْا وَإِذْ كُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ وَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى
شَفَاعًا حُفْرَةٌ مِّنَ النَّارِ فَانْقَدَّ كُمْ مِّنْهَا

Hold firmly to the rope of Allāh (Islam) altogether and do not differ. Remember the favour of Allāh upon you when you were enemies, then He united your hearts and through His favour you became brothers. You were at the edge of the pit of Hell then He saved you from it.¹

O people! Remember Allāh's favour. You were enemies of each other. You did not want to see each other. This da'wat of dīn made you brothers. Those who were not happy to look at each other yesterday became such brothers that they were prepared to divorce their wives saying, "I have two wives. I will divorce one and you should get married to her. I have a certain amount of wealth. I give you half of it." Rasūlullāh *sallallāhu 'alayhi wa sallam* established the *mu'ākhāt* (brotherhood) pact between the *Muhājirīn* and the *Ansār* and through the blessing of the da'wat of dīn the environment of Madīnah also changed.

The different branches of da'wat

There is no doubt whatsoever that if anyone wants a life of peace in this world, he should choose the path of da'wat. Now the question is whether the method and system of da'wat is only one or are there different methods?

Some people think that the only system of inviting people to Islam is da'wat and *tablīgh* whereas this is

¹ Sūrah Al-'Imrān, 3: 103.

incorrect. Hadrat Thānwī *rahimahullāh* lived in Thānabhawan and changed the lives of hundreds of people. Among them were great professors and journalists. There was no historian in India like Sayyid Sulaymān Nadwī *rahimahullāh*. Khwājah 'Azīz al-Hasan Majdhūb *rahimahullāh* was a school inspector. They all went to Hadrat and their lives changed. 'Abd al-Mājid Daryābādī *rahimahullāh* had become an atheist. He was a Master of Arts in his time. He wrote a book on psychology which a London publisher published. However when he placed his hands into the hands of Hadrat Thānwī *rahimahullāh* then 'Abd al-Mājid Daryābādī became Maulānā 'Abd al-Mājid Daryābādī *rahimahullāh*. Was this not da'wat ilallāh (inviting towards Allāh)? Did Maulānā Thānwī *rahimahullāh* not do the work of da'wat ilallāh? A person sits in the khānqāh for the same purpose that he may join the slaves of Allāh *ta'ālā* to Allāh. The work of tabligh that we go out to do is for this very same purpose that we may bring those servants of Allāh *ta'ālā* that are outside the masjid, into the masjid and they should link themselves to Allāh *ta'ālā*. The object is the same. There is an Arabic poem:

عِبَارَاتُنَا شَتِّي وَحُسْنُكَ وَاحِدٌ
وَكُلُّ إِلَى ذَاكَ الْجَمَالِ يُشَيرُ

*Our words are different but Your beauty is one.
Everything points to that beauty.*

If I want to go to India, I can go via Nairobi or via Ethiopia. The point is that irrespective of which route I take, I will be going to India. The routes may differ but the destination is the same. Likewise, the object is to

bring Allāh’s slave to Him and this is necessary. The route can be any route and the work of da’wat is necessary for every person. Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* started this work of da’wat in this world on a general level which reaches out to the masses. It has a great effect on the lives of people. When I went to the *ijtimā’* in Detroit, USA, I saw five thousand people seated in the hall. I began to think that so many people have gathered in America. I saw a man wearing a white turban. From the morning he was occupied with running errands. He was not even concerned about wearing sandals. I asked someone who he was and he said, “He is the most senior doctor of this city.” This work of da’wat has changed the lives of doctors and engineers. We understand the importance of this work and how great it is but it is important to correct the few misunderstandings which crop up.

A unique point

In *Nizām-e-Ta’līm-o-Tarbiyat*, Hadrat Maulānā Manāzir Ahsan Gilānī *rahimahullāh* wrote a unique point under the verse,

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

*Recite in the name of your Sustainer who created.*¹

The commentators of the Qur’ān have explained the *tafsīr* of this verse differently but Maulānā says that Allāh granted man such knowledge which he did not possess.

¹ Sūrah al-‘Alaq, 96: 1.

عَلِمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

He (Allāh) taught man what he did not know.¹

He says that when a person does not have knowledge of something and thereafter he gains knowledge of it, the effect of that knowledge is that he becomes proud. He spent four months in the path of Allāh and learnt something so now he thinks, “What need do I have for these Maulānās? I go out in jamā’at. I don’t need them.” He feels that he does not need the ‘ulamā’.

أَنْ رَأَهُ اسْتَغْنَى

Because he regards himself to be independent.²

Hadrat Maulānā says that he thinks like this but he does not read the following verse,

إِنَّ إِلَيْ رَبِّكَ الرُّجُুنُ

Indeed the return is to your Lord.³

Turn towards your Lord who is elevating you through blessing you with knowledge. It should not happen that Shaytān deceives you and you start to do major evils.

An important statement of Maulānā Muhammad Ilyās Sāhib

This is why Hadrat Maulānā Muhammad Ilyās Sāhib *rahimahullāh* would very often tell the people, “Do not

¹ Sūrah al-‘Alaq, 96: 5.

² Sūrah al-‘Alaq, 96:7.

³ Sūrah al-‘Alaq, 96:8.

speak ill of the ‘ulamā’.” I did not see Hadrat Maulānā Mu_{hammad} Ilyās Sāhib rahimahullāh but when Hadrat Maulānā Yūsuf Sāhib rahimahullāh came to the Bhopal ijtimā’ we were studying in Dhābel so we also went to Bhopal. Maulānā ‘Umar Sāhib as well as Hājī ‘Alā’uddīn were with us. The ijtimā’ did not yet start but a senior elder, Miyān Jī Mihrāb Mewātī, who spent a lot of time in the company of Hadrat Maulānā Mu_{hammad} Ilyās Sāhib rahimahullāh was present in Masjid ‘Abd ash-Shakūr. His lecture would be delivered daily after fajr salāh. He would mention many amazing and surprising things and since he spent a lot of time in the company of Hadrat Maulānā Mu_{hammad} Ilyās Sāhib rahimahullāh, there was great effect in his talks. After fajr salāh he sat on the mimbar and quoted one statement of Hadrat Maulānā Mu_{hammad} Ilyās Sāhib rahimahullāh. He said, “O people! I have heard Hadrat Maulānā Mu_{hammad} Ilyās Sāhib rahimahullāh say many times that you should not speak ill of the ‘ulamā’.” If there is some error and mistake in the Qur’ān, it will not be thrown away because of that mistake. In fact, you will kiss it and keep it with respect. Likewise if the ‘ulamā’ commit an error, then too do not broadcast it. He is not an angel. Try to reform him secretly so that if he is reformed, people can benefit from his knowledge. There is a great difference between those who have knowledge and those who do not. The Qur’ān says,

فُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Say, “Are those who have knowledge and those who do not have knowledge equal?”¹

¹ Sūrah az-Zumar, 39: 9.

Definitely not. This is a rhetorical question which invokes a refutation.

From the window of the heart

Qutb al-Aqtāb Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh* was once sitting in his khānqāh whilst reclining against a cushion and during some discussion it was mentioned that some people have the habit finding faults with the 'ulamā'. When Hadrat heard this he sat upright and said angrily, "The face of such a person will be turned away from the qiblah and those who are not convinced can open their graves and see for themselves! It is something to be fearful of. May Allāh grant us the ability." We should do the work of dīn but together with the work we should keep a strong link with the 'ulamā'. Whilst sitting in this masjid, I regard it as my duty to pour my heart out and speak to you. I have studied a book on psychology and I know how to please people. I can deliver a sweet and appealing lecture because I know how to do so. My entire life was spent in studying and teaching but Hadrat Maulānā Abul Hasan 'Ali Nadwī Sāhib *rahimahullāh* says, "Maulānā! Advice is bitter and the duty of 'ulamā' is that whenever they see people straying from the straight path, they should clearly state that this is wrong and that dīn is that which Rasūlullāh *sallallāhu 'alayhi wa sallam* brought."

The qualities of a preacher

It is mentioned in *Bukhārī Sharīf* that when revelation came to Rasūlullāh *sallallāhu 'alayhi wa sallam*, Jibrā'il 'alayhi salām said,

أَفْرَأَ

Read!

Rasūlullāh sallallāhu 'alayhi wa sallam said,

مَا أَنَا بِقَارِئٍ

I cannot read.

Jibra'il 'alayhis salām then squeezed Rasūlullāh sallallāhu 'alayhi wa sallam very tightly and released him. Again he said,

إِنْ

Read!

Rasūlullāh sallallāhu 'alayhi wa sallam said,

مَا أَنَا بِقَارِئٍ

I cannot read.

Jibra'il 'alayhis salām once again squeezed Rasūlullāh sallallāhu 'alayhi wa sallam very tightly and released him. Then he said,

إِنْ

Read!¹

When this incident took place, it affected Rasūlullāh sallallāhu 'alayhi wa sallam greatly. Thereafter Rasūlullāh descended from the cave of Hirā' and proceeded to the house of the mother of the believers, Hadrat Khadijah radiyallāhu 'anhā. As he entered the house he said,

¹ Sahīh Bukhārī: Hadīth 3.

رَمَلُونِي رَمَلُونِي إِنِّي خَشِيتُ عَلَى نَفْسِي

Cover me! Cover me! I fear for my life!

When Rasūlullāh sallallāhu 'alayhi wa sallam said this, Hadrat Khadijah radiyallāhu 'anhā made a statement which Hadrat Imām Bukhārī rahimahullāh quoted. I have wrote down that very statement so that I may explain to you what the qualities of a preacher are. The crux of these qualities is service to mankind which we refer to as social welfare these days. Social welfare is important in addition to preaching.

Imām Bukhārī rahimahullāh writes,

فَقَالَتْ حَدِيْجَةُ كَلَّا وَاللَّهِ لَا يُخْزِيَ اللَّهُ أَبَدًا

I take an oath by Allāh! Allāh will never disgrace you.

Brothers! Why will Allāh not disgrace him?

إِنَّكَ لَتَصِلُ الرَّحْمَ

(Because) you join family ties.

Rasūlullāh sallallāhu 'alayhi wa sallam had maintained a good relationship with his relatives. These are actions which Rasūlullāh sallallāhu 'alayhi wa sallam did before revelation came to him.

وَتَحْمِلُ الْكُلَّ

You carry the burdens (of those who have problems and difficulties).

وَتَكْسِبُ الْمَعْدُومَ

You give something to those who have nothing.

Rasūlullāh sallallāhu 'alayhi wa sallam would mingle with the people of Makkah and observe who was in difficulty and poverty. Rasūlullāh sallallāhu 'alayhi wa sallam would assist them. He would observe who was an orphan and would take care of him. He would observe who was lame and disabled and would assist him.

Rasūlullāh sallallāhu 'alayhi wa sallam spent all the wealth of Hadrat Khadijah radiyallāhu 'anhā assisting people. Were there Muslims residing in Makkah before revelation? Not at all. In fact, the people of Makkah at that time were all steeped in kufr and disbelief. Rasūlullāh sallallāhu 'alayhi wa sallam conducted himself with them in this beautiful manner. Imām Bukhārī rahimahullāh further states,

وَتَقْرِي الصَّيْفَ وَتَعِينُ عَلَى تَوَائِبِ الْحَقِّ

You host guests and assist those who have been afflicted and surrounded with sudden calamities.

We learn from this Hadīth that a preacher should do all of the above works.

A fool is satisfied with a few pieces of cloth

But today there is very little attention paid to these works. If somebody says that there is a need to build a hospital in a certain place where people do not have money for medical attention and treatment, then we say, “So and so group does this work. This is not our work. We only have one work. We will go in *jamā'at*.” They do not regard these works to be good works. The misunderstandings which are spreading as a result of this attitude are harming the ummat. All these good works are branches of *dīn* e.g. assisting the poor,

taking care of the orphans and giving money to those who do not have money for medication. Rasūlullāh sallallāhu 'alayhi wa sallam did all these works. That is why I recited the following verse before you,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Surely there is an excellent example for you in the Messenger of Allāh.¹

These are also duties of a preacher

Maulānā Fārūq Mīrathī Sāhib rahimahullāh, the khalīfah of Muftī Mahmūd Hasan Gangohī rahimahullāh, came to Toronto, Canada and said to me, “Maulānā! There is a great need for the people in these types of countries to form a habit of making the dhikr of Allāh *ta'ālā* so that they may develop a connection with Allāh *ta'ālā*.” Thereafter he requested me to spend the entire month of Ramadān in i'tikāf so that some people may sit with me and engage in the remembrance of Allāh *ta'ālā*. Furthermore, Maulānā sat on the mimbar in the masjid on the day of Jumu'ah and announced, “Maulānā will observe i'tikāf in this masjid during the month of Ramadān so you people should also join him and engage in the remembrance of Allāh *ta'ālā*.” Shaykh al-Hadīth Hadrat Maulānā Muhammad Zakariyyā Sāhib rahimahullāh travelled to Africa, England and other countries towards the latter part of his life and would say, “I am travelling tirelessly in this old age of mine so that khānqāhs may come alive and people can start to make the dhikr of Allāh *ta'ālā*.” We observed i'tikāf and twenty two people sat with us. Now look! In a

¹ Sūrah al-Ahzāb, 33: 21.

country like Canada, twenty to twenty five people are freeing their time and sitting in the masjid for *i'tikāf* so that they can spend their time in the remembrance of Allāh, recitation of the Qur'ān and worship.

Amongst them was a person by the name of Hājī 'Abd al-Latīf Memon Sāhib. He was very pious. Our tablīghī jamā'at brothers said to him, "This sitting in *i'tikāf* is an act that should be done on an individual capacity in one's own time. The main work is to give *da'wat* to Allāh *ta'ālā*. You should join us in *jamā'at*." The next day I found that the twenty two people who were there became twenty one. I enquired, "Where is Hājī 'Abd al-Latīf?" Someone replied that this is what the tablīghī brothers said and they took him with them. Thereafter I called the *jamā'at* brothers because I knew who did the work of *tablīgh* there. I asked them, "Do you read the *Fadā'il-e-Ramadān* of Shaykh al-Hadīth rahimahullāh? Is it not mentioned in there that Rasūlullāh sallallāhu 'alayhi wa sallam observed *i'tikāf*? So Rasūlullāh sallallāhu 'alayhi wa sallam did not do the work of *da'wat*? Rasūlullāh sallallāhu 'alayhi wa sallam was the greatest preacher and he observed *i'tikāf* in Ramadān. The one whom we learnt the work of *da'wat* from used to sit for *i'tikāf*. We do not sit for *i'tikāf* and we think that this is not our work!" These types of misunderstandings have become deeply rooted within us due to which we become very distant from the 'ulamā' at times. This is our biggest mistake. I am sitting in this masjid, taking an oath by Allāh *ta'ālā* and saying that *dīn* is not what you and I comprehend it to be. *Dīn* is what Rasūlullāh sallallāhu 'alayhi wa sallam taught us. Observe *i'tikāf* when Rasūlullāh sallallāhu 'alayhi wa sallam observed it. Wherever Rasūlullāh sallallāhu 'alayhi wa sallam commanded good, command good. Wherever

Rasūlullāh sallallāhu 'alayhi wa sallam forbade evil, forbid evil.

Rasūlullāh sallallāhu 'alayhi wa sallam went to the market place and served the widows. He bought their goods. So we should also serve the widows. Rasūlullāh sallallāhu 'alayhi wa sallam took care of the orphans so we should also take care of orphans. Rasūlullāh sallallāhu 'alayhi wa sallam hosted and served guests so we should also host and serve guests. Rasūlullāh sallallāhu 'alayhi wa sallam tolerated the injustices of ignorant people when they were upset so we should also tolerate it.

Learn da'wat from the greatest preacher ﷺ

Once an ignoramus stood holding a sword in his hand. He was the leader of his people and did not even sit in the gathering. His name was Dammām ibn Tha'labah and he said,

مَنْ مُحَمَّدٌ مِّنْكُمْ

Who from amongst you is Muhammad?

Hadrat Abū Bakr radiyallāhu 'anhu immediately replied whilst gesturing towards Rasūlullāh sallallāhu 'alayhi wa sallam,

هَذَا الْأَبِيْضُ الْمُتَكَبِّرُ

This handsome man who is reclining (is Muhammad sallallāhu 'alayhi wa sallam).

What a wonderful statement Hadrat Abū Bakr uttered! The man said,

يَا مُحَمَّدُ! إِنِّي سَائِلُكَ وَمُتَشَدِّدٌ عَلَيْكَ

O Muhammad! I am going to ask you something and I will be harsh.

Rasūlullāh sallallāhu 'alayhi wa sallam did not become upset at all. Rasūlullāh sallallāhu 'alayhi wa sallam replied,

سُلْ عَمَّا بَدَا لَكَ

Ask whatever you wish.¹

What impeccable character Rasūlullāh sallallāhu 'alayhi wa sallam possessed! What a heart he had! Rasūlullāh sallallāhu 'alayhi wa sallam said, “Ask whatever you want to ask.” This is something we should learn. Rasūlullāh sallallāhu 'alayhi wa sallam taught us da'wat.

It is necessary for preachers of every era to study the life history of Rasūlullāh sallallāhu 'alayhi wa sallam. Our problem is that we do not study the life of Rasūlullāh sallallāhu 'alayhi wa sallam to learn how Rasūlullāh sallallāhu 'alayhi wa sallam linked humanity to Allāh *ta'ālā* and how he called Allāh's servants towards Him.

Do not place rotīs on a cold pan

Once Hadrat Maulānā Muhammad Ilyās Sāhib rahimahullāh said to a man who was coming to perform salāh for a few days, “Brother! Come out in *jamā'at*!” The next day the man did not come to the masjid (Nizāmuddīn). Upon this Hadrat Maulānā said, “We placed the rotī on a cold pan!” Brother! Don't attempt to fry rotis on a cold pan. First let it get a little hot. Allow people to meet each other, let them engage

¹ *Bukhārī Sharīf*, Hadīth: 63.

in the dhikr of Allāh *ta'ālā*, let them become familiar with the work and then ask them to go out in *jamā'at*.

My brothers! Our collective goal is only one thing i.e. those servants of Allāh *ta'ālā* who have become distant from Allāh *ta'ālā* should connect with Him and those who hanker after this world should start to prepare for the life of the Hereafter. They should leave this worldly environment and enter the environment of the masjid and the pure name of Allāh *ta'ālā* should be on their lips.

You came to link people to Allāh

Once Hadrat Mūsā 'alayhis salām passed by a shepherd who was saying, "O Allāh! Come down. I will comb your hair, remove your lice and bathe you." Hadrat Mūsā 'alayhis salām became infuriated at the nonsense the shepherd was saying. He said, "Does Allāh *ta'ālā* have hair? Does Allāh become hungry that he needs to drink your goat's milk?" The poor shepherd started shivering and shaking because Hadrat Mūsā 'alayhis salām was quite tall, his staff was ten feet long and Hadrat Mūsā 'alayhis salām was a very stern person. The shepherd fell silent when he observed the anger of Mūsā 'alayhis salām and he ran into the wilderness. Revelation came to Hadrat Mūsā 'alayhis salām, "O Mūsā! You have separated my servant from me. Maulānā Rūm says,

"You have separated My servant from me. The poor fellow was speaking to Me in that manner out of love. He did not possess knowledge. O Mūsā! You came to unite people. You did not come to separate them and disconnect them."

If any person sits in a masjid, takes bay'at (spiritual allegiance) at the hands of a pious man and engages

in the remembrance of Allāh *ta'ālā* then encourage him a lot by saying, “Brother! How excellent it is to take the name of Allāh *ta'ālā*.”

Remembering Allāh unmindfully also leaves its mark

Someone said to Hadrat Thānwī *rahimahullāh*, “Nowadays people make the dhikr of ‘Allāh’, ‘Allāh’, whereas their hearts are occupied with cows and buffaloes.”

A person has a *tasbīh* in his hand but his cows, buffaloes and shop occupy his heart so what effect will such dhikr have on him? Hadrat Thānwī *rahimahullāh* was a reviver of his era. He replied,

“Brother! Don’t say that! Even dhikr of that nature has benefit.”

A unique example of da'wat with wisdom

Jigar Murādābādī used to drink alcohol like a fish. He used to keep bottles of liquor in both his pockets. He was a famous poet of India and the best composer of odes and poems. There was no poet in the whole of India who could compose odes and poems like him. Once he met Khwājah 'Azīz al-Hasan Majdhūb *rahimahullāh*. Jigar said, “It is my heart’s desire to go to the khānqāh in Thānabhawan and be with Hadrat but I cannot leave this alcohol. I cannot live without it.” Khwājah Sāhib said, “I cannot allow you to take your bottle and go.” Thereafter Khwājah Sāhib informed Hadrat Thānwī *rahimahullāh*, “Hadrat! I met Jigar and he said that it is his heart’s desire to go to the khānqāh in Thānabhawan and be with Hadrat.” Hadrat Thānwī asked, “What answer did you give him?” Khwājah Sāhib said, “I told him that I could not

allow him to take his bottle and go.” Hadrat rahimahullāh said, “Khwājah Sāhib! I thought you were an intelligent man. When Allāh *ta’ālā* put the desire in his heart to come to the khānqāh then surely Allāh *ta’ālā* wants to give him hidāyat and guide him. You should not have stopped him. Write to him that he can come with his bottle but he will stay as my guest. I don’t think it is appropriate to keep him in the khānqāh.”

This was the reviver of his time! Jigar Murādābādī arrived. Hadrat said, “Brother! This is the khānqāh. If you are addicted to alcohol and you cannot leave it then you must go outside for that purpose. However from the first day, it was only one gaze of Hadrat Thānwī rahimahullāh that fell upon him and that very evening he repented and gave up alcohol. He became so ill that doctors said, “If you do not drink alcohol, your life will be in danger.” He said, “I prefer to die because now I will not even touch alcohol.” Look! Jigar Sāhib went only once to the khānqāh of Hadrat Thānwī rahimahullāh and the direction of his life changed.

Message of love

He was referred to as the king of poems. We met him in Rānder. There was a poetry-recitation programme in Rānder. At that time I was in my first year of ‘Ālim course. I went and placed my notebook before him so he wrote,

The government knows what their duties are. My message is a message of love wherever I go.

The government will do what they want to do- they will fight and quarrel but my message is to spread love

among the people. Jigar Sāhib wrote this couplet in my notebook.

Nevertheless, when a person goes to the khanqas of Allāh's friends, his life changes. How many people I have seen with my own eyes who took the pledge of allegiance at the hands of Hadrat Madanī *rahimahullāh* and their lives changed or at the hands of Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā *rahimahullāh* and their lives changed.

Our work is to see how Allāh's servants can come towards dīn and Allāh in whichever possible way. Our goal is the same. May Allāh *ta'ālā* make us steadfast on this effort.

Apology

May Allāh *ta'ālā* forgive me if I said something unfairly but I felt it my duty to speak clearly so that unity may be created in the ummat, each individual can honour the next and the goal of everyone can be one i.e. the slaves of Allāh *ta'ālā* linking themselves with their Creator. In the end, I make du'ā that Allāh *ta'ālā* grants us all a death with īmān. Āmīn.

TRANSLATOR'S NOTE

All praise is due to Allāh *ta'ālā* the translation and editing of this book was completed on 27 Rajab 1440 A.H./03 April 2019.

We make an earnest *du'ā* to Allāh *ta'ālā* to accept this translation, and to make it a means for our salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ الْوَّابُ الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulananamahomedy@gmail.com

Was salām

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27 Rajab 1440 A.H./03 April 2019

Durban, South Africa.